3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

kurgans are some which are in use up to the present time among the Tatars. Such are the *ozyp*, a kind of hoe used for digging up roots, and the *obyl*, a kind of primitive plough, which, if it has shafts, is called *andazyn*. Instead of a harrow they now use the trunk of a small tree with stumps of the branches left projecting. Many of the present Tatars, for instance those along the River Chu, reap their corn by tearing it off in handfuls; only in some places is a knife with a curved handle used for this purpose. No threshing implement occurs either in the graves or among the present inhabitants, but possibly in the olden days, as in some places up to modern times, there existed the practice of singeing the straw in order to dry it, when the grain can be separated by stirring it with a stick. There are not found, either in the graves or among the Southern Altaians, the typical mill-stones which are used by the Chern Tatars, but flat slabs of stone are met with between which the grain is rubbed. The remains of the irrigation canals, called *aryk*, show that they were more elaborate in the Bronze and Iron periods than their modern substitutes, sometimes called *sugak*. It is not known in what way land was fertilized in the olden days, but at the time of the arrival of the Russians, and to a certain extent until now, the natives chose old camping sites on which to sow their grain.[1]

While some Turkic tribes, for instance the Kaizak, even now do not trouble to lay up winter stores for their cattle, the Altaians twist up straw into rolls, and store it in that way, which is also convenient for carrying.[2] Among the forest Tatars hay is prepared

[1] Yadrintseff, *op. cit.*, p. 11.
[2] *Ibid.*

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

172 by being hung in bundles from the branches of
246 trees.[1]

172 As for the animal world, there is a record that the Cossack Ataman Vasili Tumenets,[2] who passed through the land of Tuba on his way to Mongolia in 1616, found these people in possession of horses and reindeer, but without cattle or sheep. It is interesting to note that in all the archaeological remains both of the Iron and of the Bronze periods, a great many different species of deer are represented. Among the present Turkic tribes the deer, *syn*, is still the most popular animal. The horse and the goat are also favourite motives in the bronze zoomorphic ornament, and the mountain eagle and the swan are the most frequently represented birds. All this seems to prove that the metal-workers must have lived in the same environment as the modern inhabitants. But we find in the Bronze Age also representations of animals not known to frequent the upper Yenisei, such as the dromedary and the donkey.[3] This would point to Southern influence, or at least to contact with a Southern people during the Bronze Age.

Thus it becomes clear that the people who were responsible for the early pictographs, and possibly for the bronze implements, as well as the people responsible for the Uigur inscriptions and the iron implements, are connected with the present remnants of the local Turkic population in the way in which they reacted to their botanical and zoological environment. No such similarity can be traced between the ancient inhabitants

[1] N. N. Kosmin, *Chern*, p. 98.
[2] A. V. Adrianoff, *Sketches of the Minusinsk Country*, 1904, p. 5.
[3] Kosmin, *ibid.*